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# THE CLASSICAL WEEKLY

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No. 8

Critics are useful but irritating members of human society. Among the more valuable we should perhaps reckon our educational censors. Those, however, who are merely destructive in their criticisms constitute a public nuisance; they depress spirits, unsettle the faith which is indispensable alike for enthusiastic teaching and for self-reliant study, and, worse still, if they happen to have the *scribendi cacoethes*—a dread disease from the curative point of view—they prove to others that a Zoilean career is easy, reasonably safe, and not the worst of advertisements. Recently, I heard prominent educators protesting hotly against the attitude of Classicists towards their own work as needlessly and injuriously apologetic. If we who are responsible for what are said to be the 'best taught subjects in the High School curriculum' appear to be always on the defensive, we have only ourselves to blame when we are taken at the level of our own self-disparagement. Excessive eating of humble pie makes one chapfallen. On the other hand, speech, writing and action that are constructive and inspired by a spirit of optimism will best further our cause.

For years attacks upon the methods of graduate instruction in Greek and Latin have been especially trying. The critic is commonly at least *self-accredited* as an apostle of 'the literary study of the Classics'. He is statistically convinced that a technical and scientific training in philology which involves a maximum of minute and intensive study and culminates in a doctoral thesis that requires a year to produce but no time at all to be lost to the memory of man is an imposition upon the matriculate for a higher degree. Worst of all in these days of race assertiveness, he charges that the whole thing was 'made in Germany', and urges that we should replace it with something American, a curriculum which would better accord with our national spirit and needs.

But we have something besides mere verbal opposition of which to take serious note. We have been from time to time assured that certain administrators in city School systems carry a hostility to the doctoral training so far as to discriminate in their appointments against candidates who, they aver, have impaired their pedagogical effectiveness and even their semblance to an amiable humanity by an excess of learning. Where the critic himself lacks all higher education, one may aptly say (with no danger of being understood), *ῥᾶναι ἀμφαλίσσουσι μάλα*, but what shall we do with the

official who has somewhere and somehow secured some sort of Ph.D. and yet assails it as a handicap to its possessor! Luckily there are too many men and women who gratefully appreciate their indebtedness to our graduate schools, however imperfect they may be, not to nullify much of this adverse influence both by their championship of the degree and by their own success. But to nullify it still more we must reduce the number of misfits who pass from the life of theory at the University to that of practice in the School, persons scholarly enough, it may be, but with slight pedagogical potentialities. Let us even concede that some institutions in their attempt to transmute unmethodical, inaccurate and dilettantish students into sound teachers are actually doing little more than encourage millimeter mentalities, deaden the soul and destroy rather than cultivate a taste for literature, if only we can induce the man who makes this indictment to come out with some constructive proposals. If he cannot match his readiness in diagnosis with skill in therapeutics, the patient may die in spite of his discernment.

Accepting the fact that the more cultural study of the Classics will continue insufficient in our Colleges so long as we admit students who still need drill in the merest fundamentals, shall we or shall we not make our graduate departments of Greek and Latin resorts for purely cultural training? Shall we devote the courses entirely to literary study in the common use of the term, to appreciative criticism, to the aesthetic side of ancient civilization? That seems to be the gist of the problem as we have heard it presented a weary number of times during the last score of years. What shall go then? Palaeography, epigraphy, textual criticism, topography? What methods shall go? The preparation of papers embodying independent investigations? Reports of philological journals? Or should we keep these supposed impedimenta of culture, and perhaps compromise by offering two degrees, two curricula, one for the future teacher in a High School or College, the other for the future professional scholar? It was from this side that the writer once approached the problem with a plea<sup>1</sup> that brought him letters from more than a dozen presidents of Universities and scores of College professors, showing that at least an attempt to solve it is more than desirable and that live issues are involved in the settlement.

<sup>1</sup>See THE CLASSICAL WEEKLY 5. 114-119.



The standing of Greek and Latin in any community largely depends upon the quality of those who give instruction in those subjects. It is the men behind the desks who count. *THE CLASSICAL WEEKLY* will do its readers a real service, if it can only elicit from the eminently able teachers and school administrators who are known wholly to disapprove the present doctoral training some specific statements of how they would change the American Graduate school to make it productive not only of excellent scholars but of broader and more inspiring teachers. Possibly, too, no livelier, more timely and helpful topic could figure in the programme of some of our Association meetings.

It is only partially true that 'good teachers are born, not made'. It is not even partially true that the efficient teacher cannot communicate to his colleagues some of the elements of his own success, if he is only generous enough to make the attempt. Dislike of the strange dialect in which professional educators sometimes express themselves so impressively to the ignorant ought not to turn us against all pedagogical literature<sup>2</sup>. Articles from those who would emphasize cultural work in the Classics disclosing practical methods would be more than welcome to many readers and do our cause much more good than the ceaseless *rhonci* which almost persuade us that in America, too, *iuvenesque senesque et pueri nasum rhinocerotis habent*.

W. B. McD.

#### THE INTEREST OF LATE AND MEDIEVAL LATIN TO THE HIGH SCHOOL TEACHER<sup>1</sup>

This paper has grown out of two unusual experiences. My course in Late and Medieval Latin in the Yale Graduate School happens to have a number of 'steady customers'—young instructors in the Classical, History and Romance departments—who take it every year it is offered, so that I read each time a different set of books with them. In our wide reading, we have been struck with the abundance of stories and similar material of general interest, never yet drawn upon for elementary instruction. Last summer, I was asked by a New York High School teacher to go through some of this material with her; and she was astonished at its availability. This availability has been further tested by my friend, Professor J. B. Game, in his elementary classes in the Florence (Ala.) Normal School and the State College for Women at Tallahassee.

Let me disclaim at the outset any ambition to substitute this Latin for the Cicero and Vergil of our High Schools. My hope is merely to indicate some material with which to provide an interesting variety, and to rouse the pupil's curiosity in medieval life and literature, history, and comparative literature. I myself, in

teaching Freshmen (who are nothing but High School seniors who have forgotten considerable Latin over the summer), have found it useful to write some of these things on the board for them to read at sight, or to read a story aloud to them, or, (anathema of modern teaching), to make them learn shorter snatches by heart. It is for such uses that I lay some of this material before you.

The Vulgate is the foundation of this Latinity. One can buy the Latin Bible in many convenient editions. I use selections from the book of Esther for reading aloud to my pupils; they enjoy the story (new to most of them), for, as a distinguished critic has remarked, there is only one moral character in the book, and she disappears in the first chapter! Where religious prejudice does not interfere, let them memorize well-known passages of the Bible.

In the great group of Church Fathers in the renaissance of the fourth century, Jerome, the reviser of the Bible, holds a leading place. Several passages in his interesting correspondence (e. g. the little girl's schooling, the dream where he is called a Ciceronian, not a Christian, his troubles learning Hebrew) and the quaint saints' lives are well worth putting before one's students. His heathen contemporary, the great poet Claudian, has summarized in noble lines (especially *De Consulatu Stilichonis* 3. 150 ff.) Rome's place in the history of our civilization; this passage I have always made my Freshmen memorize. From the other great pagan writer of that time, the historian Ammianus Marcellinus, I have culled various striking expressions like the Emperor Julian the Apostate's proud *moriari stando*, which students do not soon forget.

This last quotation leads us to an interesting branch of Latin expression—proverbs. In that gaudy but useful and inexpensive series, *The Sammlung Mittellateinischer Texte*, the volume containing proverbs (volume 3) will furnish much amusing material. Take for instance the *tour de force*:

*I mus! gaude mus! ride mus! nilque time mus!  
sed caveas caveas, ne pereas per eas.*

I have been in the habit of making my Freshmen memorize one proverb a lesson. And riddles, to which they guess the answer, always arouse interest.

Boys and girls who are continually making mistakes in their Latin will be cheered when they see the mistakes the old Romans made themselves. That admirable volume, *Vulgärlateinische Inschriften*, in the very useful series of *Kleine Texte für Vorlesungen und Uebungen*, gives examples from the inscriptions of every error one has to correct in Latin compositions, from *cum quem* and *multis per annis* to *parce matrem tuam* and *quos* (subject) *interfuerunt*. The 'Herodotus of the Middle Ages', Gregory of Tours, confesses that he never can remember whether *pro* takes the accusative or the ablative; and his MSS seem to show that he was impartial. Gregory's *History of the Franks* has many stories (e. g. of Clovis, of Attalus) which I read aloud to my students; and his contemporary and namesake,

<sup>1</sup>Such articles, for instance, as Dr. R. P. Angier's *Certain Psychological Principles Involved in Teaching*, *Bulletin of the Society for the Promotion of Engineering Education*, 5. No. 8 (1915), offer sane and lucid suggestions of great helpfulness to us teachers.

<sup>2</sup>This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States, at Swarthmore College, May 8, 1915.

Gregory the Great, in his life of St. Benedict and other South Italian saints, tells many simple miracles which I use the same way. In that cycle comes the first great work in England's literature, Bede's Ecclesiastical History of the English; here there is much to interest, such as the famous story of the sparrow taking shelter in the banquet hall. Bede leads naturally to Alcuin and Einhard, whose life of Charlemagne is easy and interesting reading.

The later Middle Ages are full of available material for the history of comparative literature. That sounds over their heads; but let me give an example. Our pupils have probably heard on the phonograph the story of the man who returns from a journey and asks his valet whether anything has happened. Though the man answers 'No, sir', the master notices the absence of his favorite dog; the valet confesses that the dog died of eating too much burned horse-flesh, and the following questions and answers bring out the death of his mother-in-law, the burning down of the house and barn, and the elopement of his wife with the chauffeur. This sounds like a purely modern story. Set before your pupils from the *Disciplina Clericalis*, in that same gaudy series just alluded to, the earlier version of this same story, as it was translated into the Latin from the Arabic nine hundred years ago, and see if it does not electrify them. Other volumes in the same series contain stories of similar interest and simplicity—e. g. the Seven Sages, and the Alexander romance. Episodes from Geoffrey of Monmouth will introduce them to the legends of Merlin and Arthur; and most teachers have already tested the usefulness of fables and animal stories, with which the later Middle Ages abound.

I have found another category specially fascinating—the vision literature, which culminates in Dante. These grewsome glimpses of the world below, with lakes of fire and mountains of ice, and devouring beasts, are so simply told, (especially in the dramatic *Visio Tnugdali*), that they lend themselves particularly well to reading aloud in sections, to be continued at the next session. Interest and attention never flag.

These, then, are hints of the interesting and valuable material which can be utilized in the last two years of the High School course, or even earlier, by the teacher familiar with late and Medieval Latin. It is due to the writer's colleague, Professor Game, and himself, to say that we have, we think, skimmed off the cream of this literature for our First and Second Year Latin Books, which we hope soon to have before the public.

YALE UNIVERSITY.

CHARLES UPSON CLARK.

### WAYS OF STUDYING THE CLASSICS

Not long ago a very learned and competent man in a great American University declared that he had more than one colleague interpreting English literature who knew nothing of either Latin or Greek. There are earnest, conscientious professional teachers trying to

understand, that they may properly reveal to younger students, the spirit of Latin literature, language, and life, who know no Greek, and little or nothing about the Greek influences that made Latin a culture-language at all. Both such groups, of men or women, must have at least a vague general self-dissatisfaction; and I would like to fan it into a lively efficient discontent. Greco-Latin antiquity is very largely *one* chapter, rather than two, in the tale of the life of Western Europe and our own Hesperian lands.

Let me illustrate, out of direct personal experience, two divergent types of classical scholarship, or at least two angles at which the field may be viewed: both noble, but not equally attainable, even if both are alike to be desired.

It draws a smile, perchance a tear, of regret, to recall, quite half a lifetime away, the seminar of Professor Adolf Kirchoff, where in Latin that sometimes halted, or in fluent *Berlinerdeutsch*, early Greek dialectic inscriptions were deciphered, translated, and exhaustively discussed by us all.

Kirchoff's command over the high-heaped stores of his memory was superhuman. The rarest verb-form in Alcman or Alcaeus, nay the least eccentric swerve in the center-stroke of a theta in a once-seen fragmentary inscription from Seriphos, came at call to his alert mind and eye as clearly as the first line of Iliad or Aeneid. Such is scholarship 'made in Germany': and mighty monuments has it built.

The stateliest British philologist of the closing nineteenth century, Richard Claverhouse Jebb, *semel tantum et vidi et audivi*, discussing in a Latin oration on Harvard Phi Beta Kappa day the special Homeric use of the Greek indefinite pronoun *τις*; and a most entrancing discussion it was. His life-purpose clearly appeared to be, to distill from Greek (and Roman) literature, philosophy, fine arts, life as much saving truth and illuminating beauty as possible, to enrich and uplift the present generation of men. That is a purpose which any man, or woman, may in all humility share intelligently, and measurably attain.

Indeed every student or teacher of Classics must formulate some such ambition, if out of a mere bread-and-butter relation to his job he is to attain unto the self-respect, the happiness of service, of self-improvement and helpfulness to younger clamberers which alone can dignify any task.

Of course Kirchoff also was a humanist, and Jebb was an encyclopedic and microscopic adept, too. Between two men so great it can have been but a question of relative emphasis. But the *echtdeutsche gründliche Gelehrsamkeit* is for nearly all of us unattainable: the joyous uplift of English humane culture is as accessible as June sunshine, yes, as December sunshine or music, or the kindly consciousness of kinship among all men.

There is a sentence in the *Memorabilia* (1. 6. 14) which Xenophon's prosaic soul never created, which seems rather to be the frankest utterance of the scholarly side of Socratic idealism: 'The treasures of

the wise men of old, which they left recorded in their scrolls, my friends and I unroll in comradeship, culling out for ourselves whatever good we find, and accounting it a great gain, if we are growing near and dear to one another'.

In Cicero's *Pro Archia Poeta* there are phrases that well might be inscribed and gilded on the wall of any class-room: 'Well may those men be ashamed who have so buried themselves in their books that they can offer nothing for the common advantage, nor indeed bring anything at all forth to the daylight and to other men's eyes'. As a Hellenist whose occupation is all but gone, like Othello's, who has no belief that Greek will ever again be a required study, or even a preferred and privileged elective, let me warn the Latinist that even his fetish will never be saved by the argument: 'After many years' patient study, a few of us can appreciate the esoteric utterances in dead languages which can never be enjoyed or understood in translation'. I think it much less than a half-truth, anyway: but, if it be the very soul of Truth herself, yet its martyrs' blood can never cement the foundations of any twentieth-century cathedral. Some, at least, of the boasted treasure-trove must be displayed in the market-place. I for one had hoped much from the Loeb Classics—and feel that a few, Americans especially, have kept in mind the avowed purpose, the first aid to the unschooled or half-schooled English reader, and the drawing of his attention, at least casually, through plain English to an illuminated original close at hand.

I believe it to be possible for many men, and more women, taught by simpler and more rational methods, to learn to read without undue effort, and to enjoy with profit, all their lives, most—not all—of the very best utterances, poetry and prose, in Greek, Latin, German and Italian, the four languages whose literatures rival or excel the goodly procession from Chaucer to Tennyson and Browning—or to Kipling and Stephen Phillips.

HOBART COLLEGE.

W. C. LAWTON.

### DÖRPFELD'S EXCAVATIONS IN CORFU<sup>1</sup>

Several years ago Dr. Dörpfeld discovered at Garitsa an archaic pediment group of unusual interest. It consisted of a Gorgon, about 12 feet high, who occupied the center of the field, two lions, a seated goddess, a fallen giant, and Zeus smiting a giant with his thunderbolt. For further details the reader should consult the excellent account by Professor M. L. D'Ooge in *Art and Archaeology* I. 153-158.

In the early spring of 1914 Dr. Dörpfeld returned to the Gorgon temple and cleared away the northern half of the temple and the space between it and the northern boundary wall of the precinct. Although not a stone in the foundations of the northern portico and cella wall was in its original position, he was able to determine

the dimensions of the temple as 48.95 meters by 23.80 meters.

Several architectural fragments of uncommon interest were found. Among these were seven large triglyphs measuring 0.58 m. to 0.61 m. wide and 1.09 m. high; 3 metopes of the same height and 1.00 m. to .96 m. wide, and some blocks from the cornice of the cella wall. Two limestone reliefs, found at the eastern end of the north portico, either formed parts of a frieze in the pronaos or were sculptured metopes. The one relief is so mutilated that no interpretation is possible. The other represents a warrior in a crested helmet who is launching a spear at an opponent (missing). Special interest attaches to the armlets protecting the upper and the lower portions of the right arm inasmuch as these are rarely represented in illustrations of archaic armor. In style and material these reliefs correspond to the pediment group previously discovered.

Two marble antifixes, both well preserved, were found to harmonize with the marble sima discovered in the earlier excavation. Dr. Dörpfeld believes that these belong to a partial restoration of the temple in the sixth century, for the seventh century temple doubtless employed terracotta only for all parts of the roof. Fragments of a large terracotta sima, found between the temple and the precinct wall to the north, do not correspond in either decoration or dimensions with the sima of the Gorgon temple. The traces of color, the elaborate design in parallel bands, the nail holes, and the general form all go to prove that these terracottas were designed as sheathing for a temple whose beams were of wood. No traces of such a temple were found on the site of the Gorgon temple. North of it, however, bits of a Cyclopean retaining wall were found, and it is probable, as Dörpfeld hopes, that remains of a prehistoric temple may be disclosed in the course of further excavations.

The discovery of the terracotta sima is especially noteworthy in that it throws new light upon the evolution of early Greek architecture. It is known that the credit of discovering architectonic terracottas belongs to Corinth, and that Demaratos, the Corinthian, introduced the use of such terracottas into Etruria in the beginning of the seventh century. It is therefore significant that excellent specimens of architectonic terracottas should have been found in Kerkyra, whose mother city was Corinth.

An inscription upon a triangular stone, found north of the temple, throws interesting light upon one of the oldest families of the place. The inscription, dated about 200 B. C., by Professor Wilhelm, reads: *Χερσικρατίδαν πατρωνιστάν*. Inasmuch as Chersikrates was one of the Corinthian founders of Kerkyra in the eighth century, it is reasonable to suppose, with Dörpfeld, that the stone formed the gable of a family monument. Another inscription, found near the wall of the north portico, confirms Dörpfeld's previous conjecture regarding the divinity worshipped in the temple. This was the Gorgon, Medusa. The inscription reads *Μηδύς Ἀριστέα Ἀράμυτι*, and therefore records

<sup>1</sup>This account is based on the report in *Mitteilungen der kaiserlich deutschen Archäologischen Instituts, Athenische Abteilung*. XXXIX (1914), 161-176.



a votive offering from Mentis, the daughter of Aristeas, to Artemis. It also affords striking proof of Professor A.L. Frothingham's argument, in the *American Journal of Archaeology* 15. 347-377, that the Gorgon is to be identified with Artemis.

West of the Kardaki temple, in the royal park of Monrepos, were found the remains of a well-house consisting of an upper and lower reservoir. A trial trench across the plateau usually called the Acropolis of ancient Kerkyra disclosed fragmentary ruins of a Doric peripteral temple about 45 m. long and 20 m. wide. It was built about 400 B. C. At the edge of the plateau were found fragments of a large terracotta sima adorned with life-sized heads of Gorgons, lions, and the like. It is evident that these could not have belonged to the Doric temple because the latter was built of limestone and had a marble sima. It is necessary to suppose, therefore, that a prehistoric temple with wooden beams once stood in the vicinity.

Dr. Dörpfeld's high hopes of finding a prehistoric palace—the palace of Alcinoos—at Kephali were doomed to disappointment<sup>2</sup>. Only loose stones and thousands of prehistoric potsherds testify to the existence of an ancient settlement there. But Dörpfeld stoutly maintains his belief that Homeric geography, so far as it concerns the Phaeacians, is real, and that their city must have stood on the northwest coast of Corfu. To Wilamowitz's contention<sup>3</sup> that Phaeacia is only Phantomland, Dr. Dörpfeld replies that it is his duty to dig until the spade dispels doubt.

UNIVERSITY OF MICHIGAN.

J. G. WINTER.

## REVIEWS

Roman Etiquette of the Late Republic as Revealed by the Correspondence of Cicero. By Anna Bertha Miller. Lancaster: The New Era Publishing Company (1914). Pp. VI + 85.

Miss Miller labels this, her doctor's dissertation at the University of Pennsylvania, a "thesis". In the strict sense of the word, it is not a thesis at all; for she has not sought to maintain any position or to develop any theory or to establish any definite proposition by any line of argument. But she has, with much labor, extracted from Cicero and others a mass of information as to what was considered 'good form' in the middle of the first century before our era. Her purpose, as declared in the Introduction (page VII) was

to illustrate through a collation of passages from Cicero, and from other writers of that period, the Roman idea of etiquette which prevailed during the closing years of the Republic. The term *etiquette* is used in its broadest sense, to include not only courtesy and good manners but the observance of conventional proprieties, whether they be loose or strict; not only social duties and their proper form, but also customs which fashion allowed, even if it did not endorse them.

The headings of the six chapters of the dissertation give a fair idea of its scope: I Recognition of Social Rank; II Social Functions and Duties—Regard for Manners and Dress; Entertainment of Guests: Visits, Dinners, Calls; Attention to Personal Events: Birth, Marriage, Death; III Compliments and Favors—Polite Language, Unsolicited Courtesies, Requests; IV Letter-writing; V Literary Work—dedications, presentations, etc.; VI Public Gatherings.

This sounds very much like the table of contents of a modern etiquette book. And, so it is; for Cicero, who is the chief and almost exclusive source for this code of etiquette, is himself very modern. The author has contributed but little by way of personal interpretation and elucidation of the statements from her sources. Her first task seems to have been to cull her material; her final task to classify her citations and weave them together into a systematic statement of a code of rules. The following paragraph is fairly illustrative of her method (page 45):

In delicacy of expression<sup>1</sup>, cleverness in outrivalling a complimentary friend<sup>2</sup>, and in ingenuity in the use of polite phraseology<sup>3</sup>, Cicero has set a standard which even a modern gentleman would rate as high. No personal quality worthy of admiration failed, it would seem, to receive his tribute, for he found opportunity to compliment a friend's good judgment<sup>4</sup>, sense of justice<sup>5</sup>, cleverness<sup>6</sup>, ability as a leader<sup>7</sup>, good taste<sup>8</sup>, integrity<sup>9</sup>, bravery<sup>10</sup>, etc.<sup>11</sup>, while every achievement, from Atticus' scholarly letters<sup>12</sup>, to his brother's elaborate dinners<sup>13</sup>, he promptly rewarded by some word of appreciation. Again, it might not be what his friend had done, but what he was expected to do, that called forth a compliment<sup>14</sup>, which thus served as a means of giving advice at the same time<sup>15</sup>.

Each superior figure in this passage represents a citation from one of Cicero's letters.

The dissertation, like most of its class, makes no pretension at literary merit, though its statements are usually clear. Rarely is the reader called upon to parse a sentence like this (25: the *Italics* are mine):

*He* refused to appoint a certain Gavius to an office during *his* governorship of Cilicia because of the discourteous manner of *his* asking for it; without any evidence that *he* would appreciate such a favor, *he* had simply said . . .

Not a few sentences might have been improved had the writer realized the advantages offered by the relative pronoun *that*.

There is little to which even the captious reviewer can take exception; for the method pursued leaves but little chance for the investigator to wander from the right path. And yet we might fairly ask for some recognition of important differences of opinion in matters of interpretation where the correctness of certain conclusions depends upon the choice of interpretation. For example, it may be very seriously questioned whether *dum sit ingenuus* (Horace *Serm.* 1. 6. 8) means 'if only he is a freeborn' or 'if only he is a gentleman'.

Of course not all of the possible material has been gathered or could well be found by a single searcher;

<sup>2</sup>Compare *Archäologischer Anzeiger*, 1913, page 106.

<sup>3</sup>*Internationale Monatsschrift*, June, 1914.

yet, in the passage on the etiquette of the dance (25) we wonder at the omission of Cicero *Pro Murena* 13, *De Officiis* 3. 93. If Horace deserves as frequent citation as is accorded him, *Serm.* 1. 5. 43 and *Carm.* 1. 36. 6-7 ought not to have been left out of the evidence for friendly embraces and kisses. In connection with a lawyer's duty toward his friends in the matter of professional counsel and support (51), Cicero *De Officiis* 2. 65 and 3. 43-46 should by all means have been included. In illustration of the courtesy shown in going a long distance out from Rome to meet arriving friends (81), *Acts* 28. 15 might well have been added.

Miss Miller's dissertation is, on the whole, a meritorious piece of work. It puts into convenient and accessible form a mass of interesting material. The chapter on literary work (V) adds a valuable section to what we have in Birt's *Antikes Buchwesen*.

UNIVERSITY OF MISSOURI.

WALTER MILLER.

The Metropolitan Museum of Art. *Handbook of the Cesnola Collection of Antiquities from Cyprus.* By John L. Myres. New York (1914). \$5.00.

A glance at the map of Cyprus and the surrounding country makes it apparent that the situation of Cyprus was not favorable for the development of native art. Wedged in between Syria and Asia Minor, it was destined to be subjected to all kinds of influences, which are indeed reflected in the art of the island. And yet its sculpture and pottery have a marked character of their own, both form and ornament often showing an unbroken development. Thus, for example, in the Early Bronze Age (about 2000 B. C.) the 'concentric circle' ornament was first used; later it became so popular that it may well be called the most characteristic of all Cypriote decoration. Most interesting again is the influence of the gourd on Cypriote pottery. As early as 2000 B. C. vessels were actually made from gourds, and the ornaments found on modern Cypriote gourd-vessels are often identical with the incised decoration of the earliest local pottery imitating gourds. Furthermore, the influence of basketry and leather-work may be traced long after any intentional imitation is apparent. The strong Egyptian and Assyrian influences at work on the island are clear when the history of Cyprus is reviewed, but the relation to Boeotia and Apulia is still obscure. Even so great an authority as Dr. Myres has not been able to explain the connection between Southern Italy, Boeotia and Cyprus in the Geometric Period.

The Metropolitan Museum is to be congratulated on having procured Dr. Myres to write the handbook on Cypriote antiquities. Dr. Myres has been for many years interested in Cyprus; along with Dr. Ohnefalsch-Richter he has made the catalogue of the Cyprus Museum, and has also written the article 'Cyprus' in the *Encyclopaedia Britannica*.

In his Preface Dr. Myres states that the new handbook

is not in the strict sense a Catalogue of the Collection, though all the more important objects are described separately; for many of less individual interest are treated summarily and in groups. Nor is it a formal textbook of Cypriote archaeology; since it makes reference to objects in other collections only when these directly illustrate something which is exhibited here, and it gives only the most essential references to the literature. It offers at the same time an introduction to the study of the ancient arts and industries which the Cesnola Collection was formed to illustrate.

The author introduces each section of the Handbook with a brief summary account of our present knowledge on the subject; he then supplements and illustrates this by more detailed commentary on the examples in the collection.

The pottery is classified according to fabrics and so far as is possible in chronological order. This is by far the best part of the book. In the future all writers of catalogues will do well to adopt Dr. Myres's classification even if further excavation should throw more light on the chronology of Cypriote ceramics. There is, however, not so much certainty as to the succession and development of types in the section on sculpture. The remaining sections of the Handbook deal with the terracottas, small objects in stone, alabaster and Egyptian glaze, with the imported vases of Greek fabrics, with the inscriptions, lamps, gold and silver ornaments, finger-rings, seal-stones and finally with the objects in metal and glass. The Cypriote bronzes are more fully described in Miss Richter's recent *general Catalogue of Bronzes*, an excellent piece of work.

In his Introduction Dr. Myres gives an interesting account of the way in which Cesnola made his great collections. He then discusses with much delicacy and fairness to all concerned the attacks made on the authenticity of the collection. Now that the former repairs and coating of stone-wash have been removed, the collection is far more valuable both from an artistic and from a scientific standpoint, and above all else the authenticity of the collection is confirmed.

The student will welcome the introductory chapter on Ancient Cyprus in *History and Culture*, for it conveniently brings together the important historical phases so essential for the understanding of the objects exhibited in the collection. Helpful again is the map of Cyprus which serves as the frontispiece; so too the 487 half-tone illustrations and the two outline-drawings of a fragmentary silver bowl. But above all else let me emphasize the important and masterly contribution to religion and ritual given as an introduction to the Collection of Sculpture on pages 123-129. The religion of the ancients has been misunderstood and misinterpreted so frequently of late in books which deal essentially with this subject that it is a joy to find in our Handbook a firm foundation on which a safe and sane structure may be erected in the future.

Errors and slips of the pen are very rare; they are mentioned here not in the spirit of petty criticism but in the hope that they may be corrected in the second edition. In the carefully arranged and almost complete



Index a few important references are missing. Under the word *Star* in the Index the reference to page 72 has been omitted; under the word "handle" it would have been helpful had the handles of vases with thumb-holds (see page 34 for example) been indexed. The Child-Birth Group (No. 1226 on page 188) is not at all referred to in the Index. Though all other forms of vases are included in the Index, that of the *lecythus* is ignored. On page 44, No. 392 is described under No. 390. On page 45 the caption "Cypro-Mycenaean Ware" is misleading; it should read 'Mycenaean Ware', as Dr. Myres himself correctly terms Fabric XI in his preliminary note on page 8. The incised character is *on* (not below) the handle of the cup No. 434, page 47. On page 55, in the third line of the paragraph on True *Bucchero* the earliest fabric of Cypriote *Bucchero* is referred to as Fabric XI; it should read Fabric X. The heading of page 107, 109 and 111 should read 'Iron Age' instead of "Hellenic Age". The engraved motto "There is One, Zeus Serapis" mentioned on page 127 should have been referred to as No. 4298, not as No. 4289; and on page 129 the figure which wears a ceremonial dress with belt and napkin is No. 1358, not No. 1359. Under No. 1373 on page 236 in the second sentence the word 'heads' has been omitted.

In conclusion, the present arrangement of the Cesnola Collection is a great improvement on the chaotic state in which the objects were crowded together prior to 1909. In the first place, more than half of the material has been weeded out and installed in a Students' Room, so that now what is called the "Type-Series" is exhibited and what is termed the "Students' Series" is placed in the basement. The Handbook deals only with the 'Type-Series', so that much that would otherwise have been monotonous repetition has been successfully eliminated. But even now, after more than half of the collection has been placed in the Students' Room, there still remain exhibited more than five thousand objects.

YALE UNIVERSITY.

P. V. C. BAUR.

T. Macci Plauti Aulularia. Edited by E. J. Thomas. Oxford: at the Clarendon Press (1913). \$1.10.

A new English edition of the Aulularia has long been needed. The text of the present edition is a reprint of Lindsay's Oxford text (second impression); it is to be regretted that it agrees with the Oxford text even in the peculiar and annoying absence of page numbers. In the absence of a "standard work of reference" on Plautine language, meters, prosody, antiquities, and the like (see The Classical Review 6. 25), introductory chapters on these topics are still necessary in our editions for class use; but the ten pages devoted to these matters in the present edition seem entirely too brief in compass for the ground to be covered. Two supplements to the Aulularia of the fifteenth century are reprinted (pages 39-42 of the notes), "as they are not easily accessible, and confused information about them . . . has led to an unfavorable judgment of Plautus as compared with Molière". It would have been wiser to devote the

same amount of space to a detailed comparison of the Aulularia and Molière's l'Avare—a topic dismissed in about a dozen lines.

The notes are brief, covering 37 pages (the text covers 38), and, it must be confessed, are uneven in quality, sometimes obscure and disappointing, sometimes inadequate in the presentation of facts. *nam* is not "used interrogatively alone" in 42 (so declares the note on 136), for in 42 Lindsay reads *nam qur. ted* is quoted (in note on 141) from 582, as if it were ablative there, but it is really accusative. *ipsus* "is apparently old, but has not been explained" (so the note on 356, straight from Sommer, Handbuch §289); is not analogy as adequate an explanation for *ipsus* as e. g. for *ee*, dative? The note on *quaesti* (83) takes no notice of *quaestus*, Pseud. 1197, which is probably genitive. The editor takes *utrique* (129) as a genitive, though it seems quite natural and normal to understand it as a dative. The note on *mercedest* (448) says "but *mercede* is more probably genitive". The present writer does not object to the elision of *s* (compare Cicero Orator 153, as opposed to the more frequently quoted Orator 161), but he believes that *mercede* is ablative.

The note on *occultum haberi* (131) is evidently based on Thielmann's articles in Archiv für Lateinische Lexicographie und Grammatik 2, but it would have been well to correct it from Grandgent's Vulgar Latin 121:

Even in Classic Latin, however, the meaning of this locution began to shift to the perfect, or something akin to it . . . The construction is very common in Cicero, in a sense that closely approaches the perfect.

On 153 the editor says "*face*: a common form of the imperat. in Plautus . . . *fac* is also found"; in view of the facts (*face*, 38 times, *fac*, 64; see The Classical Quarterly 1.103), the wording "is also found" is unfortunate, to say the least. "The form *dapsilus* is probably spurious" (says the note on 167); but, if we recall the numerous instances of interchange of declension of adjectives (third to second), some eleven words, more instances; second to third, six adjectives: see The Classical Review 16.448-449), it will be dangerous to call this form spurious. Irregularities in Plautus "are, after all, in a certain sense regular" (see The Classical Quarterly 1.42).

Mr. Thomas comments briefly on the misunderstanding between Euclio and Lyconides, 731 ff. It has not been generally noticed that this misunderstanding would be made much more natural if we were to read *ollam*, instead of *illam*, in 737, 754, 758; *ollam* could suggest not only *illam*, but *aulam* as well (compare *aula*, Mil. 856 [A]). It is noteworthy that for pronouns we have *illam* in these three places, and *eam* once only, 755. Unfortunately, there is no trace of *olla* in the MSS readings in these places, but on the other hand we have frequent assonance in combinations like *aulam onustam auri* (617), *aulam auferam* (614), *aulam auri* (709); but compare Casina 133, *Unde auscultare possis, quom ego illam ausculer* (so A).

On 93 the author says "*Scan extempulo*" and, in 105, "*Scan ab domo*". The former seems absolutely wrong; even if it were meant for *tu extinguere*, it would be questionable. The latter would be more intelligible if it read *quia ab domo*. It seems strange to be told so elementary a fact as that in *usquam gentium* (413) we have a partitive genitive; often things more difficult are passed over in silence. The punctuation of the Notes is often poor, and there are misprints here and there. Some notes are so vague as to be of doubtful usefulness (see e. g. those on 108, 366, 582). On the whole, the book is disappointing, and the opening words of the Preface, which invite comparison with Sonnenschein's *Rudens* (1901), seem particularly unfortunate. We should have expected a surer hand and finer workmanship.

On 719 we get the usual statements: "In the time of Plautus there was no permanent theater; the audience stood, or brought seats for themselves". It has seemed strange to the present writer that so little attention has been paid to a very able article by Philippe Fabia, *Les Théâtres de Rome au Temps de Plaute et de Terence*, *Révue de Philologie*, 1897, 11-25. From this these sentences may here be quoted:

J'avance d'une cinquantaine d'années la date d'un progrès important <i. e. seats> dans l'histoire de l'édifice théâtral romain. Je restitue à Plaute une partie de son oeuvre <i. e. the prologues> dont on le dépouillait au profit de je ne sais quels obscurs versificateurs.

And he modestly adds:

Peut-être les philologues compétents voudront-ils tout au moins regarder comme rouverts ces deux questions connexes que, pour ma part, j'estime résolues.

OHIO STATE UNIVERSITY,  
Columbus, Ohio.

ARTHUR WINFRED HODGMAN.

A Short History of Classical Scholarship from the sixth century B. C. to the Present Day. By Sir John Edwin Sandys. Cambridge: The University Press (1915). Pp. xv + 455.

This book will be welcomed by all classical students. Hitherto there have been in English either brief summaries, like Gudeman's *Outlines* and the sketches of Greek scholarship by Jebb in *Whibley's Companion to Greek Studies*, and of Latin Scholarship by Sandys in his *Companion to Latin Studies*, or the encyclopedic work by Sandys in three volumes. There has long been need of a single volume which would in moderate compass present the essential facts in a trustworthy manner. The book now at hand fulfills this requirement. Reduced in scale to about one-fourth of the author's larger work, it retains nevertheless the same outlines of the treatment of the theme. The chronological divisions remain unchanged. Compression has been achieved by excluding from consideration all scholars of minor importance and by excising most of the matter in the original work which appeared in small type. Thus, the two chapters on the Tenth and the Eleventh Centuries have been compressed to one chapter of three pages.

On the other hand, the text in many places has been revised and expanded, as for example in the discussion of Virgil the grammarian and the *Hisperica Famina* (114-115), and no inconsiderable additions have been

made to the foot-notes with a view to including references to recent literature. In the chapters devoted to the scholars of the present era, the reader will come across such new names as those of Vahlen, Leo, Weil, Butcher, Verrall, to name only a few, besides those of several American scholars. Indeed, the author has been more generous to American scholarship in his inclusion of names than a book of this compass really demands. It is pleasing to see (420) the College of William and Mary granted at last the recognition she deserves, and the spurious portrait of Hemsterhuys superseded by the genuine portrait (278). A few misprints only have been detected. The date of Usener's death should be 1905 (343) and the date 1393 (432) should be changed to 1593. An excellent index adds materially to the value of the book.

HARVARD UNIVERSITY.

C. N. JACKSON.

### Classical Articles in Non-Classical Periodicals

- Spectator*—April 10, The Public Schools and the War [*Clifton Remember* done into Greek], Herbert Warren.—April 24, (R. Nicol) Cross, Socrates: the Man and his Mission; G. M. N. Davis, The Asiatic Dionysos.—May 22, The Crafty, Briny River [Dardanelles in Herodotus]. May 29, Xanthus and Scamander [Il. 20. 74]. C. B. Mount.—June 5, A Sors Virgiliana [Aen. 3. 524: Italy and the Allies], Harroviensis.—June 26, (The Anacreontea, Translated by J. F. Davidson).—July 17, Economy and Thrift, R. Palmer [quotes Martial 2. 53]; Lord Curzon's War Poems [including translations from the Classics] (Cromer).—July 24, Longs and Shorts, [quotes from Antiphanes in Athenaeus], Howard Candler.—July 31, Aristotle on the War, H. C.—Aug. 7, A Latin Poster, Ignotus; German Soldiers' Song, L. C. R. Messel [quotes from Julian's *Misopogon*]; Bantam Battalions, R. N. Pearson (Caesar B. G. 2. 30).—Aug. 14, Pyrrhus and the Kaiser, L. A. Tollemache [quotes from Plutarch's Life].—Aug. 28, "One crowded Hour of Glorious Life" [Latine redditum], Herbert Warren.
- Times* (London) Weekly Edition, Literary Supplement—April 2, Courtier and Bishop = (the Letters of Sidonius, Translated with Introduction and Notes, by O. M. Dalton).—April 9, The Great European War of 69 = (The Histories of Tacitus, an English Translation with Introduction and Notes, by G. G. Ramsay).—April 23, Caesar as Dispatch-Writer = (Caesar's Gallic War and Other Commentaries, Translated by W. A. McDevitte); Early Greek Philosophy = (John Burnet, The Schools of Philosophy, Thales to Plato).—May 7, (Alcestis of Euripides, Translated by Gilbert Murray).—June 18, A By-product of Greek Poetry = (The Anacreontea and Principal Remains of Anacreon of Teos, in English Verse, with an Essay, Notes, and Additional Poems, by J. F. Davidson).—Aug. 13, The First Gospel = (A. H. McNeile, The Gospel according to St. Matthew).—Aug. 20, Ancient Bronzes in New York = (The Metropolitan Museum of Art: Greek, Etruscan and Roman Bronzes, by G. M. A. Richter); Mr. Mackail's Virgil (The Eclogues and Georgics of Virgil, Translated by J. W. Mackail).—Aug. 27, An Ancient "Comédie Humaine" = (Apuleius, Golden Ass, Translated by William Adlington, with Introduction by Thomas Seccombe; Apologia and Florida, Translated by H. E. Butler; Metamorphoses, Translated by H. E. Butler).
- Times* (London) Weekly Edition—Aug. 6, A Lesson from History, J. L. Strachan-Davidson [quoting from Polybius].
- Times* (London) Educational Supplement—June 1, Absolutism and the Classics; Sors Virgiliana [Aen. 3. 524: May 24]. Harroviensis; Tirpitz and Xenophon [Anab. 7. 2. 13]. G. H. Wells.—May 4, In Memoriam W. G. C. G. [with Latin and Greek versions].—July 6, Sors Virgiliana [Aen. 8. 383 ff.], W. Lock.
- University Magazine*—Oct., Diane au Bois [poem], N. M. Holland.
- Yale Review*—July, Plato as a Novelist, V. D. Scudder; E. G. Sihler, Cicero of Arpinum (Gamaliel Bradford).

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